THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying: Prepare yourselves for the great day of the Lord" (D. & C. 43: 20).

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OBEDIENCE TO GOD'S LAWS SOLUTION OF THE WORLD'S PROBLEMS.

(*Concluded from page 551.*)

THE letter of the law may not always be relied upon to promote and protect the interest of the country and its citizens. The spirit of the law is the spirit of equity, of justice and equality, and it often becomes necessary to invoke the spirit of the law, in order that men may be safely guided by it. The spirit of the law, as I conceive the law, is derived from the spirit of justice, for there is a spirit of justice; and the spirit of justice is that which emanates from God, the Father of us all.

Men who have no respect for God and his teachings are not apt to abide the spirit of justice and the spirit of righteousness. I maintain that Godfearing men are good citizens, and I think that one will be able to verify that statement by an investigation of our public affairs, past and present. It is not Godfearing men who hang the mayors of cities to lamp-posts. It is not the Godfearing men who murder, in cold blood, their fellow-citizens because they avail themselves of the right to work and earn a livelihood for themselves and their families. It it not those who have respect for God, the Father of us all, who go about with the red flag of anarchy in their hands, preaching defiance against the laws of this government and who are seeking to tear down the established institutions of society. Go out from our own country! I tell you it is not the Godfearing men, it is not the men possessed of true religion who are seeking to enforce the terrible decrees of Bolshevists in Russia, who are seeking to corrupt family relationships and to impose upon a people the most outrageous of all social orders. It is the Godfearing people, on the other hand, to

whom the country may look for defense in times of peril. It is the Godfearing man who makes the best soldier, he who loves home and country and God. He would do most because he has most to sacrifice.

I believe firmly that the citizenship of this country would be promoted and raised beyond computation if only there were some way of adequately teaching the principles of true religion to boys and girls, men and women. I look for no adjustment of these great disorders which now threaten the peace of our communities, which now threaten our industrial system, which threaten the security of property, wealth and acquired possessions, until men learn these great lessons of religion, until they learn that we cannot live in an established order of society until we are considerate of each other, until we do regard the interests of our fellows as sacredly as we regard our own interest and our own welfare.

After all, governments are no better than their people. A community is really no better than the composite of its individuals, because that is all it is, and the standards of a government can be no higher than the standards and ideals of its men and women.

I am grateful that the time has come when women may express themselves in the affairs of government. I am hopeful that they will not permit the high ideals of womanhood to be perverted in political expression. I am hopeful that women, who seemingly have been rather more disposed to the acceptance of religious truth than men have, will wield a large influence in all the affairs of our government and that they will express their convictions honestly at the polls, whenever opportunity affords.

I do not mean to be pessimistic. I do not mean to hold out a dark and gloomy picture for the future of this country. I believe that this is God's country. We Latter-day Saints believe it to be and we call it "the land of Zion." We are grateful, beyond expression, for the opportunity that we have had under the protection of this government to freely teach the principles of the Gospel of Jesus Christ. We are grateful for the religious liberty which we here enjoy. I think that in no other country in the wide world could we have enjoyed the same privileges that we have enjoyed in this land of liberty. There are no people in all this broad land, from the Atlantic to the Pacific, who are more deeply appreciative of the liberties guaranteed under the Constitution than the Latter-day Saints. They have been the recipients of its blessings; and while, in times gone by, there may have been some differences between those who administered the affairs of this government and those who administered the affairs of this Church, I am sure that every Latter-day Saint respects the Constitution of this land, and that those differences, grevious though they once were, have not served in the least degree to

embitter any member of this Church against the fundamental law of this land, the Constitution of the United States, nor against the established institutions of this government.

These great principles of liberty, guaranteed by the Constitution of the United States, the Latter-day Saints want to see extended all over the globe. Would to God that freedom, real political freedom, such as we enjoy here in America, might be extended to all the people of the world. We regard all men as our brothers. We wish them all well, and we can think of no greater blessing which could come to them in a political way than to have such great beneficent rules of government extended to them as the people of the United States of America enjoy.

Then of course, if we could, because we love the world, we would likewise extend to the people of the world—if they enjoyed freedom to act and freedom to choose—the opportunity to embrace the great principles of the Gospel of Jesus Christ as interpreted by our Church. We would offer these principles to them because we know that in their acceptance there would come to such peoples more of complete happiness and joy, prosperity, righteousness and truth than could be found in any other source whatsoever.

I grant you, my brethren and sisters, that it is agreed that every proponent of a particular creed is enthusiastic; that every one has much of good to say for that which he believes, for the truth of which he is convinced; and I know, too, that it is the disposition of those who hear such proponents advocate their cause to discount in large measure their statements, to credit them with a large degree of enthusiasm.

I wish that every fair-minded hearer this day, every one who is disposed to hear of the Gospel, such as the Latter-day Saints advocate, could really know of the deep conviction which has settled in the heart of the members of the Church, to whom has come the testimony of the divinity of this work. There are within the Church approximately a half million members, each of whom, of course with those exceptions which necessarily prevail in speaking of large numbers, has an individual testimony of the truth and the divinity of the great work in which we are engaged. The Church rests upon these testimonies. The Church does not rest upon any one testimony; it is not dependent upon the testimony of the president, who is the prophet and seer of this dispensation at this time. It does not rest upon the testimonies of the quorum of Twelve Apostles or the presiding members of the Church; but the stability of this work, the Church itself, really rests and has its foundation in and upon the individual testimonies of the men and women who make it up.

They have come from all quarters of the globe. They have been gathered from nearly every country under heaven; and one of the strongest evidences of the divinity of the work lies in the fact that all these people, coming from different environments,

in different countries, when they do come together in the Church of Christ, see alike, they feel alike, and in large measure they act alike.

Indeed, it is because they have in such large measure acted alike under certain circumstances that we have been accused of a priesthood domination which has been said to be inimical to their welfare, and to the welfare of other institutions. It is not true that they are subject to any priesthood domination. The priesthood of the Church of Christ, it is true, exercises a large influence, as by right it should, because it is organized for that very purpose; but the men and women of the Church act largely in accord simply because they feel alike and are actuated by the same wholesome spirit.

I make these representations of the people of the Church in connection with the theme upon which I started, for the reason that I desire to impress upon the audience, this day, that it will be only when the people of the country are in large measure actuated by the self-same spirit that we shall have peace; it will be only when men really do love each other that we shall have a settlement and proper adjustment of all these differences that now exist. That one same spirit must come from one source. It cannot come from several sources and be the same spirit. In the judgment of the Latter-day Saints it must come from that one source from which all righteousness comes; it must come from God. It cannot come from good men, no matter how good they are, because various good men will entertain different views and ideas, and you will not get any great number of them to agree. It is only when it comes from one great, divine, all-powerful source that we may hope to have that unity of feeling and that unity of action necessary to the maintenance of peace and order.

I deplore the fact that our culture is such that we do not more emphasize the necessity of stimulating faith in young men and women; for they need faith in God. I believe that we shall never get a wholesome respect for the laws of the land until there may also be a wholesome respect for God, his laws and the institutions of his Church.

So, my friends, I appeal to you to recognize the great system of life embraced in the Gospel of Jesus Christ, the Master, the master teacher of the world, whose precepts, in so far as they have been applied, have guided safely the destinies of man. I appeal to you to incorporate these principles of the Gospel in your life. These principles of the Gospel will bring you every desirable thing that life affords. They will bring you prosperity. Their teaching will save you from the pitfalls into which so many go who are not guided by such a source of happiness. They will bring you happiness. They will bring you joy. They will teach you that life is a mission and not a career, that God is a father, that man is a brother, that love is the scepter of righteousness, and that

love and love only, as between man and God, and God and man, may bring peace, joy and happiness to man here and eternal life in the world to come.

God bless all righteous people in the world, that they may stand for the great ideals of truth and equity and justice which he has given to mankind, and God bless all unrighteous people in the world, that in some way their hearts may be opened to the reception of truth, that they may repent of sin, that they may learn to love their brothers, and that they may not set self-interest above the welfare of their fellow human beings. These blessings I pray for, in behalf of the people of the Church, in behalf of our beloved country, and in behalf of all my brethren and sisters in the world, in the name of Jesus Christ. Amen.

SOME OF GOD'S MYSTERIOUS WAYS.

W. A. M.

THERE are few things that give me greater pleasure than the accounts of Latter-day Saints concerning the way in which they were brought to a knowledge of the true Gospel of Christ and out of the churches of the world into the Church of the living God which has been again established on earth, with the immutable decree that it shall never be destroyed nor given to another people. After listening to such accounts one is forcibly reminded of the words of the poet:

God moves in a mysterious way
His wonders to perform;

also of the statement made by the Prophet Alma:

Behold I say unto you, that by small and simple things are great things brought to pass; and small means in many instances doth confound the wise.

And the Lord God doth work by means to bring about his great and eternal purposes; and by very small means the Lord doth confound the wise and bring about the salvation of many souls.

From the numerous accounts of conversions that have been related to me I have selected a few which will, I believe, be of interest to the readers of the *Star*, and especially to the traveling elders, who will, I am sure, feel encouraged when they read of the way in which the Lord blessed the labors of certain of his servants who, in years gone by, brought to the inhabitants of this land a message which has caused many of them to rejoice with unspeakable joy, joy which the world knows not of, which is possessed only by those who love and obey the truth.

I received a letter recently from a woman who, with other members of her family, joined the Church of Jesus Christ of

Latter-day Saints in England about twenty years ago, and who later went to Utah, where she lives in peace and happiness. As I am well acquainted with her, she requested me to call on her sister, to tell her that she is still rejoicing in her adopted faith; that as the years go by she appreciates more and more her membership in the Church of Christ, her fellowship with the saints, her inheritance in Zion, and the glorious hope which she has of eternal salvation and exaltation in the celestial kingdom of God. All these and numerous other blessings this estimable woman enjoys through obedience to the Gospel taught her by humble "Mormon" missionaries many years ago.

One day, about six months later, while on a visit to the city in which the woman's sister resides, I called on the latter. She was very glad to see me, seeing that I am personally acquainted with her sister in Utah. In the course of our conversation I said: "How were you, your sisters and brothers, converted to 'Mormonism?'" "In a very simple way," she answered, "through a Gospel tract. One Sunday evening my sister and I called on a lady friend, to go with her to church. While we were waiting for her to get ready she handed my sister a tract, saying: 'Mormon' missionary left that here one day last week. Read it and let me have your opinion of it." After reading the leaflet, my sister said: "There is nothing objectionable in it that I can see; the doctrine is both sound and scriptural." "That is my verdict, too," said our friend. Then she added: "I have made up my mind to go to the Latter-day Saints' meeting this evening and would like you girls to come with me." We went, and as we left the hall, at the close of the service, my sister said: "Those people have got something that I have not got, but I am going to get it." And she did, as did also myself and other members of the family. We got the greatest thing in the world, the Gospel of Jesus Christ, God's one and only plan of salvation."

Just then a knock was heard at the door. A woman friend had called. She was introduced to me as Sister ——. After we had chatted a few minutes I asked the visitor how she came to be identified with the Latter-day Saints. Pointing to the young woman with whom I had conversed, she said: "She brought me into the Church and I love her for it. To me there is nothing in the world to compare with my religion."

That evening, as I walked back to my lodgings, I reflected on what I had heard. I thought of the "Mormon" missionary, the man who had been the means of bringing such inestimable blessings to these people. I saw him, in my mind, get up that memorable morning, bow in humble prayer and invoke the blessings of the Lord upon his labors; I saw him eat his scanty meal; I saw him take a little bundle of Gospel tracts and go out to distribute them; I saw him leave one at the home of the young woman who had invited her friends to go with her to the meeting of the

saints; and, his work done, I saw the missionary wending his way back to his lodge, wondering if he had really done any good. Done any good! More than he will ever be able to compute. Little did he think when he went out tracting that morning that one of the Gospel leaflets he carried with him would be used by the Lord in starting a number of his children on the road to eternal life.

One evening, a few years ago, I was invited to dine with a family in Salt Lake City. The family consisted of the father, mother, two sons, and three daughters. During the evening's conversation I said to the father: "How were you and your family converted to 'Mormonism?'" "In this way," he answered: "One Sunday evening, as my wife and I were returning from church, we saw a crowd of people assembled at a street corner. We went over to see what was going on, and found that an open-air meeting was being held, and that the preachers were two young missionaries from Utah. We remained till the close of the service, but were not at all impressed with what we had heard. We felt perfectly satisfied with the teachings of the church of which we were at that time members. Our hour had not yet come. When the benediction had been pronounced, the missionaries began to distribute tracts among the people. I received two, which I handed to my wife, saying: 'You can have them.' She folded them up and put them in her handbag.

"About three years later a change came over my wife and I. We became dissatisfied with the faith of our fathers; the church services no longer satisfied us, and we felt the necessity of seeking for something better, something with less form and more life. While sitting thinking the matter over one evening, I was reminded of the two Gospel tracts that were given to me at the 'Mormon' open-air service. I asked my wife what had become of them. She answered that she did not know, but felt confident they had not been destroyed. I requested her to search for them, which she did, and found them in an old discarded tea-pot. We read them, and found in them just what we were seeking for—glorious principles of truth. We felt as if we were tasting samples of fruit from the tree of life. We made enquiries and found out where the saints were holding their Sunday services. We attended the meetings, investigated the doctrines of the Church, became convinced of the truth of 'Mormonism': that it is the Gospel of Christ restored to earth, and in the course of time the whole family joined the Church."

"Did you ever learn the name of the missionary from whom you received the tracts?" I asked.

"No," he replied; I wish I knew; I would write and tell him and thank him with all my heart for what he did for me and my family."

What a wonderful work was started with two Gospel tracts!

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, SEPTEMBER 7, 1922.

EDITORIAL:

WHAT ARE MIRACLES?

MIRACLES are results flowing from superior means and methods of doing things. They do not happen contrary to law. They are in strict conformity therewith. It could not be otherwise. The universe is governed by law. But there are greater laws and lesser laws, and the greater have power to suspend the operation of the lesser. When this occurs people exclaim: "A miracle!" Others say: "It never happened, for it is contrary to law."

Contrary such things may be to ordinary law, with the every-day workings of which man's experience is more or less familiar. But that does not prove them contrary to some higher law concerning which men may know little or nothing.

When the Prophet Elisha relieved the distress of the young man who had lost an axe—a borrowed axe—in the stream near which he was felling timber (Kings 6: 1-7), some skeptical onlooker, had there been such, might have supposed that the man of God was working in opposition to law. The Bible account of the incident states that the prophet "cut down a stick" and cast it into the water, and "the iron did swim"—despite the fact that it is the nature of iron, under such circumstances, to sink. The law of gravitation required that the axe remain at the bottom of the stream unless, by the application of some counter force, ordinary or otherwise, it could be recovered. The force applied in this case was extraordinary. Elisha invoked a law superior to the law of gravitation, and the miracle described was the result.

But that was in the long, long ago. Let me cite the reader to a modern instance. A child is lying at the point of death. The family physician, having done his best, and failed, informs the sad-hearted parents that their little one cannot live till morning. Medical science so decrees, in accordance with the law under which the physician is operating. But bearing in mind the biblical injunction, "Is any sick among you? Let him call for the elders of the Church," the parents send for the elders, who come and pray over the child, and "the prayer of faith" saves the sick, according to the apostle's promise, and notwithstanding the good doctor's prognostication. A miracle? Yes, if you choose to call it so. In other words, the suspension of a lesser law by a greater, the former

requiring the death of the child, the latter permitting it to live; the lower inoperative in the presence of the higher.

Miracles belong to no particular time or place. Whenever and wherever there is sufficient faith, and a reasonable demand for its exercise, Divine Power acts, and marvels and wonders result.

But there is a disposition in these modern days to do away with everything savoring of the supernatural. The so-called "Higher Criticism" seems to regard this as its special mission. Even professing Christians, who accept without question the ancient story of Elisha and the axe, are incredulous when told that the sick are healed to-day by the prayer of faith and the laying on of hands.

Some, while giving a half-hearted assent to the wonderful stories told in the Bible, apparently deem it their duty to apologise for those stories by assigning to the wonders narrated a lesser origin than the sacred authors assert. For example, when they refer to Moses and the parting of the waters of the Red Sea, they either deny the event *in toto*, or set Moses and the miracle aside, and substitute an earthquake or some other convulsion of nature, as the cause of the mighty deliverance in which those waters, after allowing God's people to pass through in safety, returned just in time to engulf their enemies, the pursuing Egyptians. A very convenient earthquake, truly! Nothing could have been more timely.

But tell me, why could not divine power have done it directly, or through the medium of a man like Moses, just as the Scriptures declare? Is God impotent in the presence of Nature—fettered by His own creation? Alas! these learned theorists believe not in God, and that is why they deny his works, and put nature with its blind forces in his stead.

They laugh to scorn the idea of Joshua commanding and compelling the sun and moon to stand still. Because, forsooth, the whole solar system would have come crashing down into chaos, had the sun halted for one moment in its decreed course! Yes, that very thing might have happened, such a calamity might indeed have occurred, had there been no God to uphold the solar system and administer the law for its preservation. But there is a God, and he was there, as he is everywhere, by his almighty power, when Joshua, with marvelous faith, uttered the sublime command: "Sun, stand thou still upon Gibeon, and thou, moon, in the valley of Ajalon." "And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies . . . for the Lord fought for Israel."

There you have it. It was the Lord's doing. Joshua was only the instrument—yet a most capable one, a man full of faith and power. "All things are possible to them that believe." Joshua believed. But because such things are not done every day, and because doubt cannot do them, therefore are they impossible to

faith! Such is the logic of those who scoff at the power of Deity and deny even the miracles of the Saviour.

For my part, I see nothing inconsistent in these sacred narratives—nothing to justify doubt or denial. A Power that could create sun and moon and set them whirling in their orbits, could stop them in their decreed course—or stop the earth's course, so that sun and moon would seem to be stayed—and at the same time uphold the universe while this part of it remained stationary. Of course man could not do it. But human power is not the measure of Omnipotence.

What the Twentieth Century needs more than anything else, is an honest firm belief that there is actually a God in heaven, and that his power is superior to man's; that He is a God who hears and answers prayer, and works miracles whenever the need arises. The Great Creator has not let out his universe, to be governed by law independently of the Law-giver. He is a God of miracles, the same yesterday, to-day and forever, and his miracles are according to law. But He administers the law—it does not administer Him.

How can anyone, having faith in Him "who made the worlds," question his power to sway the scepter over those worlds, controlling for the welfare of his creatures the eternal principles upon which his divine statutes are based, when necessary suspending or setting aside at will His own enactments?

O. F. W.

CONCERNING THE TESTIMONY OF THE THREE WITNESSES.

THERE appeared in the *Western Evening Standard* of the 22nd ult. a letter signed "Plymothian," in which the writer says that the three witnesses to the Book of Mormon "afterwards renounced Mormonism and said that their testimony was false." An investigator has written to ask if this statement is true.

In reply we will say that the statement is not correct; not one of the witnesses ever denied his testimony. It was reported at different times during their lifetime that they had done so, and in the earlier editions of the *American Encyclopædia* and in the *Encyclopædia Britannica*, there are statements to this effect, but they are not true. David Whitmer, who attained the age of eighty-four years, before his death specifically denied them. In an "Address to All Believers in Christ," published at Richmond, Missouri, in 1887, he said: "It is recorded in the *American Cyclopædia* and the *Encyclopædia Britannica*, that I, David Whitmer, have denied my testimony as one of the three witnesses to the divinity of the Book of Mormon; and that the other two witnesses, Oliver Cowdery and Martin Harris, denied their testimony to that book. I will say once more to all mankind,

that I have never at any time denied that testimony or any part thereof. I also testify to the world, that neither Oliver Cowdery nor Martin Harris ever at any time denied their testimony. They died reaffirming the truth of the divine authenticity of the Book of Mormon."

In his "History of the Mormon Church," published in the *Americana*, Elder B. H. Roberts says: "The evidence relied upon that they (the three witnesses) had denied their testimony to the Book of Mormon was the fact that they either left the Church or were excommunicated from it. Both Martin Harris and Oliver Cowdery, however, returned to the Church and died in full faith and fellowship. And while David Whitmer remained separated from the communion of the Church to the day of his death, he still adhered to the truth of his testimony, as is abundantly witnessed by his 'Address to all Believers in Christ,' published only about one year before his death. The trying circumstances under which the witnesses persisted in maintaining the truth of that testimony is also known. Neither separation from Joseph Smith as a companion and associate, nor excommunication from the body religious, brought into existence as a sequence, one may say, of the coming forth of the Nephite record, affected them as witnesses. In the Church and while out of it they steadfastly maintained what they first published to the world respecting the Book of Mormon. They never attempted to resolve the appearance of the angel, the exhibition of the plates, or hearing the voice of the Lord into hallucination of the mind; nor did they ever attempt to refer this really great event to some jugglery on the part of Joseph Smith. They never allowed even the possibility of their being mistaken in the matter. They saw; they heard; the splendor of God shone about them; they felt his presence. They were not deluded. The several incidents making up this great revelation were too palpable to the strongest senses of the mind to admit of any doubt as to their reality. The great revelation was not given in a dream or vision of the night. There was no mysticism about it. Nothing unseemly or occult. It was a simple, straightforward, open fact that had taken place before their eyes. The visitation of the angel was in the broad light of day. Moreover, it occurred after such religious exercises as were worthy to attend upon such an event, viz., after morning devotional exercises common to all really Christian families of that period—the reading of a scripture lesson, singing a hymn, and prayer; and after arriving at the scene of the revelation, devout prayer was again engaged in by the Prophet and each of the then-to-be witnesses."—W. A. M.

MISTAKEN enthusiasm is the kind shown by the clergyman who sits up all night over a sermon that will put his congregation to sleep the next day.

DISCOVERY OF A MEXICAN PYRAMID.

THE following, which appeared in the *Literary Digest* of the 26th ult., will be read with interest by students of the Book of Mormon:

"Discovery of an Archaic Pyramid, buried thousands of years ago beneath tons of volcanic ash, in the San Cuicnilco hill near Mexico City, as reported from San Fernando, Mexico, to Science Service's *Science News Bulletin* (Washington), pushes human history in America back many centuries, and indicates that the early populations of this land began the mastery of the material universe about them probably quite as soon as did the primitive peoples surrounding the Mediterranean sea. This is the conclusion of Dr. Byron Cummings, director of the Arizona State Museum, who has charge of the excavations now being made by the Mexican Government. Says the *Bulletin*:

"'This ancient structure, found by Dr. Cummings in collaboration with Dr. Manuel Gamio, Director of Anthropology and Archeology of Mexico, is composed of chunks of unhewn volcanic rock and rises in four terraces with inclined walls from a base approximately 400 feet in diameter to a height of about 100 feet, but it has not yet been uncovered sufficiently to determine the measurements more exactly.

"'As in old Pompeii the mighty forces of nature covered and sealed the handiwork of man that it might speak to future generations,' says Dr. Cummings, 'so here in the southern end of the valley of Mexico, lava from the ancient Ajusco volcano has preserved a chapter of human history, although more primitive, yet not less interesting than the worn pavements and marble peristyles of the ancient city of the Italian coast.

"'Cuicuilco is an illustration of one of the first pyramids reared by the ancestors of those tribes who adorned Mexico not only with mighty pyramids, but also with richly decorated temples and palaces before the first century of our era. This crude pyramid, unembellished and unadorned, yet massive and solid, stands a mute evidence that the native American developed his masterful architecture here on American soil.

"'The excavations show that this massive structure had been covered with volcanic mud and ashes so long before its final burial by the lava from the Ajusco cone that at that time abundant vegetation was growing on it.

"'When we consider,' Dr. Cummings explains, 'that this pyramid must have been built before some great eruption in the vicinity sent forth its deluging shower of ashes, mud and pumice, and that this calamity occurred long before the flow from Ajusco which careful calculation places between two and three thousand years ago; and that no polished stone implements are found, that the stone implements are grinding and polishing stones, flaked

knives, borers and scrapers; that the pottery even near the surface is crude and archaic; that the entire structure contains no hewn stone and no cement or plaster in any form, we realize that architecture had its beginning in Mexico long before the Christian era.

"'How long were the people of Cuicuilco in developing the ability to rear this massive pyramid?' he asks. 'Through how many centuries had this American branch of the human family struggled before they gained sufficient mastery of material things and sufficient social and political co-operation and organization to produce such results? How many centuries elapsed between the building of Cuicuilco and the ornate pyramid of Quetzalcoatl at Teotihuacan which Dr. Gamio estimates was built before the first century, A.D.?'

"'Human progress,' he points out, 'has always been slow; and early American progress was no exception to the natural course of events. This pyramid, then, opens up a chapter of human progress on this side of the Atlantic of which men have dreamed, but which has never been recorded in authentic annals.'"

THINGS WORTH NOTING.

The new Soviet Church is considering the question of annulling the excommunication of Count Leo Tolstoi and introducing prayers of a new religion. The havoc in church and religious questions is complete and provokes great concern.

It has become known that the Ford Motor Company has for the last two years abandoned the telephone for communications between four of its largest plants in the Middle West. Orders and other messages are sent by radiophone, and all are in code. Even Henry Ford's yacht, the *Sulia*, has been equipped so that while he is cruising on the Great Lakes or at sea he can keep in constant touch with his executive.

A huge scheme for a new subway system through New York, municipally owned and operated, to cost $600,000,000, is announced by Mayor Hylan. The system will embrace thirty-five new routes and extensions, with tunnels and bridges. It will cover a total of 237 miles, with a uniform fare of five cents and free transfers. It is estimated that the work will require fifteen years to complete. The new scheme links up the proposed municipal bus services throughout New York which Mayor Hylan is planning at a cost of $25,000,000.

In a speech on spiritual healing which he delivered at Norwich, on the 24th ult., Dr. Lyttelton said the movement for the healing of the sick by the church was being paralysed by the lukewarmness of good people. Many people seemed to think the movement represented merely an act of human kindness, but Christ gave two commands—"Go and teach," and "Heal the sick." Miracles of healing had undoubtedly been performed, but the power was not in the church to-day, because the church had been disobedient for one thousand seven hundred years.

Speaking at the closing session of the conference of Modern Churchmen, at Summerville College, Oxford, on the 26th ult., Dr. W. R. Matthews, of King's College, London, said he thought that the final religion must be some form of Christianity; that the task of the future was not to transcend Christianity but to understand it and to interpret it. He was very sure they had much to learn from other faiths and from philosophies and science. They must be prepared to listen to prophets who came to them in strange garb and speaking strange things. God had spoken and was speaking by many more prophets and in more divers manners than they knew.

In General Sir Robert Baden-Powell's classic treatise *Scouting for Boys*, which is the Scouts' "Bible," he has some strong remarks to make on the subject of smoking. He describes boys who try to "ape" men by smoking as "sloppers," and says that men who make the best scouts do not smoke because they know it weakens their eyesight, makes them shaky and nervous, spoils their nose for smelling, and the glow of their pipe, or even the scent of the tobacco carried on them at night might give them away to watchful enemies. He adds: "No boy ever began smoking because he liked it, but because it made him look like a grown-up man. When a lad smokes before he is fully grown up he is almost sure to make his heart feeble. In America the railway and postal authorities will not employ boys who smoke. In Japan no boy under twenty is allowed to smoke. If he did his parents were had up and fined." Summing up the matter in a comprehensive sentence, the General says, or rather advises:—"A Boy Scout will not smoke because he is not such a fool."

FROM THE MISSION FIELD.

Baptisms.—On Wednesday, the 23rd ult., a baptismal service was held in Sheffield branch chapel. It was conducted by President J. W. Ernest Tomlinson, who delivered a short address on baptism, followed by a brief discourse on the gift of the Holy Ghost, by Elder William Blackburn. Three converts were baptized and confirmed by Elders Ervin Rawlings and James R. Williams.

Sunday-school Outing.—Saturday, the 19th ult., the Sunday-school of the Handsworth branch, Birmingham conference, had a most enjoyable outing. Two charabancs carried children and adults to Sutton Park, about eight miles from Birmingham, where a delightful time was spent in games, athletic contests, etc. A delicious luncheon was served. Much credit is due Superintendent Charles Collins and his assistants for the able manner in which they planned and carried out the program.

Farewell Social.—On Monday evening, the 28th ult., a farewell social was held at the meeting room of the Belfast branch, of the Irish conference, in honor of Brothers George Church, and

Samuel Ferguson, who sailed for America on September 2nd. Both of the young men were active members of the branch, Brother Church having acted as superintendent of the Sunday-school. Many saints and friends were in attendance. Sister Annie H. Morton, of Salt Lake City, who was in Belfast visiting her parents, was also present. The branch presented the departing brethren with handsome tokens of remembrance.

Priesthood Meetings.—At 2:30 Saturday afternoon, the 26th ult., the regular monthly Priesthood meeting of the Birmingham conference was held at Handsworth, Birmingham. All the traveling elders of the conference were in attendance. They bore strong testimonies to the divinity of the work in which they are engaged and to the joy and satisfaction they had found in it. At 7:30 a general Priesthood meeting convened. Encouraging reports were given and impressive testimonies were borne by elders and saints. The meeting was greatly enjoyed by all who attended.

All the traveling elders in the Sheffield conference were present at the regular monthly Priesthood meeting which was held in Sheffield chapel, Saturday afternoon, August 26th last. President J. W. Ernest Tomlinson presided. After listening to the reports, he complimented the brethren on their faithful labors. He urged the putting forth of greater efforts to secure subscriptions to the *Millennial Star*, and for the selling of the Book of Mormon. The need of preparation for the preaching of the Gospel was also emphasized.

Branch Conferences.—The semi-annual conference of the Shildon branch, Newcastle conference, was held Sunday, August 27th last. President James T. Palmer and Elders Russell B. Hodgson and Ezra T. Benson were in attendance, also a goodly number of saints and investigators. A Priesthood meeting was held at 1 p.m., when the condition of the branch was reported and timely advice and encouragement was given by President Palmer and other elders. At 2:30 p.m. a Sunday-school session was held, at which an interesting and instructive program was rendered. The attendance at the evening meeting was highly gratifying. Impressive Gospel discourses were delivered by President Palmer and Elders Hodgson and Benson.

The semi-annual conference of the Gainsboro branch, Hull conference, was held in Gainsboro, Sunday, August 27th, 1922. President George Osmond Hyde presided and conducted the two sessions. Elders Melvin T. King, Marion Rogers and Edward L. Burton, Jr., were also in attendance, as well as visiting saints from every branch of the conference. At each meeting the hall was well filled. At the evening session all the seating space was taken, fully seventy-five per cent of those present being friends and investigators. "That Christ, as Lord of hosts and King of

kings, is about to revisit the earth, to take vengeance upon the wicked, to reward the righteous, and inaugurate the long looked for reign of universal peace and good-will; Joseph Smith and him martyred for proclaiming the second coming of the Lord and beginning the work of preparation for his advent," was the theme of the conference. Addresses in tune with this message were delivered by the four missionaries above-mentioned, each of whom held the close attention of the interested audiences. The conference was one of the most successful ever held in the branch.

MYSELF.

I HAVE to live with myself, and so
I want to be fit for myself to know.
I want to be able, as days go by,
Always to look myself straight in the eye;
I don't want to stand in the setting sun,
And hate myself for the things I've done.

I don't want to keep on a closet shelf
A lot of secrets about myself,
And fool myself, as I come and go,
Into thinking that nobody else will know
The kind of a man I really am;
I don't want to dress myself in sham.

I want to go out with my head erect,
I want to deserve all men's respect;
But here, in the struggle for fame and pelf,
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty show.

I never can hide myself from me;
I see what others may never see;
I know what others may never know;
I can never fool myself, and so,
Whatever happens I want to be
Self-respecting and conscience-free.

—Ex.

CONTENTS:

Obedience to God's Laws Solution of the World's Problems 561
Some of God's Mysterious Ways 565
Editorial: What are Miracles?... 568
Concerning the Testimony of the Three Witnesses... ... 570
Discovery of a Mexican Pyramid 572
Things Worth Noting 573
From the Mission Field 574
Poetry: Myself 576

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